

Light:

A Journal devoted to the Highest Interests of Humanity, both Here and Hereafter.

"LIGHT! MORE LIGHT!"—Goethe.

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NOTES BY THE WAY.

Contributed by "M.A. (Oxon.)"

The *Journal of Science* has this month an article on mesmerism, which contains some telling protests against the prevalent habit among men of science of looking with contempt on anything which is, even in the slightest degree, invested with the character of the supernatural. The writer is disposed to doubt whether animal magnetism should be recommended as a curative agent.

The same number contains reviews of Dr. Anna Kingsford's address on "Violationism, or Sorcery in Science," and of Miss Houghton's book on "Spirit Photography." The former is described as "an ultra-sensational attack upon physiologists," and the reviewer "profoundly regrets that the B.N.A.S. should have allowed it to be delivered at one of its regular meetings. By so doing, it has formally declared war against biologists of all grades, making no distinction between those who regard Spiritualism as jugglery and imposture, and those who, to say the least, considered it entitled to a candid hearing, and hoped that some of its claims might be substantiated." Surely this is hardly fair or logical reasoning. The committee, under whose direction the discussion meetings are held, is in no way responsible for the opinions expressed at them; otherwise it would become sponsor for some very strange thoughts. It affords a free platform and welcomes candid and outspoken discussion even of unpopular theories. The B.N.A.S., by no means, "declares war" on biologists as a body because it allows Mrs. Kingsford to pour out her indignation at the excesses of some few of them. And if it did, if as a body of Spiritualists who have learned to regard cruelty with horror, if as a body of human beings whose feelings are not blunted and dead, they do stigmatise such acts as they righteously deserve, I for one will maintain that they do well.

Miss Houghton's book is candidly and fairly dealt with. "The importance of testing these results to the uttermost cannot be gainsaid. A person may think he sees something non-existent. Several persons may fall into the same delusion. [Very unlikely, I may remark.] But we hold even the author of the phrase must admit that a photographic plate cannot be swayed by a 'Dominant Idea.'" It is not easy to say what Dr. Carpenter would or would not admit about Spiritualism, which so strongly infringes on his own dominant ideas. But facts are facts, spite of any man's prejudices, and Miss Houghton's useful book will do good service in drawing renewed attention to Spirit Photography.

Mrs. Louisa Andrews writes me in respect of my note about the transference of colouring matter. I mentioned, on Epes Sargent's authority, that on a given occasion some colouring matter, which had been placed on the mouth of a speaking-trumpet, had found its way to the lips of the medium, just in such a manner as would have resulted from her taking up and using the trumpet. I said that I did not believe that such transference of colouring matter was likely, though there is some good evidence of colour being transferred from the psychic form to some other part of the body of the medium. It was the alleged appearance of the colour just round the mouth, as

though the trumpet had been used, that staggered me. It now turns out (as I expected), that the story is not exact. The medium in question is Mary Andrews, of Moravia; and Mrs. Louisa Andrews says of her, that she, "good, honest soul, never made any such claim (as the transference of colour). She told me, with much indignation, that some would-be investigators smeared some black stuff over the speaking-trumpet, and that in putting her hand on it in the dark, as she was in the habit of doing to see that it was in its place (on a little shelf near the window of the cabinet), she got the black upon her hand; and then resting her chin upon this hand in her long wearisome imprisonment in the cabinet, her face became blackened. I do not know, I might almost say, any public medium of whose honesty I feel as sure as of hers." This, it will be at once seen, is a very different thing from the story quoted by me, and if (as seems probable) it refers to the same occasion, there is no question of transference of colouring matter in any abnormal manner, any more than of any fraudulent action on the part of the medium. That, indeed, was never alleged. I did not see my way to accepting as true the transference of colour to the exact place where it would have been had the trumpet actually been used. And it seems I was right.

Mrs. Louisa Andrews incidentally mentions that Mary Andrews once allowed her thumbs to be tied with red worsted, by way of test, and that the hands that appeared at the aperture of the cabinet were *similarly tied*. "After that she wisely declined to be tied any more, as it was not of the least use. She knew, as well as Mr. Crookes does, that this power, like love, laughs at locksmiths." "She sat often for Professor Corson in his own house in Ithaca, and I think never, wherever she might be, objected to any rational precautions." Undoubtedly she was right to refuse the tying. It is an absurd and quite useless test, and does but mislead those who trust to it.

Spiritualism penetrates the most unexpected places. I find it in the *Church Times*, of all other organs of opinion the least likely. I had not seen that prickly organ of high-priestly pretensions for several years. By chance a copy of the current number fell into my hands, and there in the midst of every form of Anglo-Catholic news I find an excellent letter, a column and-a-half long, which sets forth ably and forcibly the reasonableness of the claims of Spiritualism on the attention of thinking and especially of religious men. The writer, who professes that his knowledge is gathered wholly "from the now copious literature of the subject," states his belief that twenty years will not pass before Spirit teachings on the God-idea, on Eternal Progress, and on Retribution for the deeds done in the body, will seriously modify the teaching of the Church on such subjects. If they do not, so much the worse for the teaching of the Church: for there, side by side with the dogmas into which the crudities of long generations of theological speculation have gradually crystallized, will be found a gospel of sweet, reasonable truth, founded on a conception of God and the hereafter infinitely transcending the old one, and backed by an array of scientifically proven facts that will for the first time ground religious belief on demonstrable evidence. The union of science and faith will be too much for an already effete theology.

Miss Houghton has now completed, in three substantial volumes, her personal experiences. Of these one is entirely devoted to Spirit Photography; and the other two are concerned with the experiences and phenomena of the home circle. Miss Houghton devoted a large amount of time week by week to experiments with Hudson, and many sitters were glad to avail themselves of her mediumship as a supplement to Hudson's. She therefore saw a great deal of Spirit Photography, and her book, approaching the subject from a quite different point of view to that which I occupied in *Human Nature*, presents the evidence and facts from an emotional and Spiritual, rather than

a scientific side. The other two volumes give a glimpse of what, making allowance for variety in temperament both of sitters and Spirits, goes on in scores of private circles of which the world seldom hears anything, and never so much as Miss Houghton shews it. Affectionate intercourse with loved friends pervades the records of these séances. Miss Houghton's unquestioning faith crops up everywhere. She, at least, is no daughter of Didymus. Her enthusiasm is unbounded; and, in these rather depressing days of *blasé* cynicism, her beaming earnestness is as refreshing as a breath of cool evening air after a sultry August day. One cannot but wonder sometimes at the magnitude of the faith she shews, but her transparent sincerity would disarm even a *Saturday Reviewer*, unless he were in a very atrabilious mood.

Mrs. Hardinge-Britten's *Shadow* published in the last number of "LIGHT," is included in my "Transcorporeal Action of Spirit," published in *Human Nature* of 1876. In attempting a classification of such cases, I referred this to the exercise of Volition, when the operator was acting from strong psychological determination. Other similar results, without the evil, are got when the motive power is supplied by strong affection, or even by mere philanthropic desire to do good. Miss Kinsling-bury once recorded in the *Spiritualist* a narrative of the Baroness von Vay's willing her "Spirit to go and mesmerise" a friend who was near her first confinement. Her "double" was actually seen at the house of her friend a long way off. She said to the husband, "Fear nothing: your wife will have a fine boy to-night," and so it was.

Lord Crawford, it is said, is using the methods which his experience has familiarised him with for the discovery of his father's body. He has got a seer, or medium, or clairvoyant, to go and endeavour to find the remains. It may succeed; but such an attempt is made in the face of countless difficulties. If the endeavour is successful, the first thing the press will do is to charge the medium with being privy to the body-stealing.

Would not this from the *Court Journal* (March 18th) entirely drive Madame Blavatsky into hysterics, if she ever indulges in those feminine peculiarities? "She has just returned to Calcutta, from a journey into the regions of the Himalayas,—where the great Shamaun, chief of the Shamaun sect, has retired at present from the corrupting influence of modern civilization, which is declared by the Shamauns [are these the veritable Brothers?] to be leading the human race further and further from God and nature, and consigning it gradually into the hands of satan [with a little s]. Madame Blavatsky is but little known in England save through the high appreciation of her skill by the late Serjeant Cox, who pronounced her to be, [though he never saw her!] one of the most marvellously 'detached Spirits still walking the world under a human envelope!' There is more, far more; but I forbear. I must, however, add that she "is American by birth, and married to a Hungarian Count!" Nor must I omit that "when under Spiritual influence she is capable of writing and conversing in the most barbarous tongues!" Such is fame; and thus is history written. I would walk far to see her on reading in its full and inspired detail the note to which I have done imperfect justice by quotation.

M. A. (OXON.)

DREAMS.—It is not true that we do not reason in dreams, that the exercise of the judgment is wholly suspended, and that the will entirely ceases to act. These faculties are not altogether in abeyance, but they doze while those powers of the mind which play the parts of picture-carriers and record-finders, ransack memory and mingle old thoughts with new. Imagination remains just enough awake to supply the connecting links which give continuity to those parts of the phantasmagoria which we chance to remember on recovering self-consciousness. No one remembers more than one dream, unless he has aroused from sleep more than once. This experience has led to the inference that dreams only occur at the moment of awakening. There are dreams which take place in the process of returning to consciousness—for example, those instantaneous scenes and spectacles which are suggested by the sound or feeling that rouses the dreamer. That they do not take place in deep sleep is probable, because deep sleep is general sleep; and when this state prevails the subordinate faculties are sleeping, and the pictures and records which compose dreams are not disturbed.—DR. GRANVILLE.

"A BOOK OF THE BEGINNINGS."

(From the "Theosophist.")

If one could summon to his aid the airy flippancy which seems so marked a characteristic of our literary critics as a class, he might dash off his column of remarks upon the strange book that lies before us,* without a thought of the consequences to its author. But one who has ever himself essayed authorship in a conscientious spirit of loyalty to truth, knows too well the pangs that torture the heart of a writer when he sees the monument of his research defiled alike by the fulsome praise or unmerited calumny of its reviewers. Since Mr. Gerald Massey's great work appeared, numerous criticisms of it have come under our notice. And of these scarcely one had indicated that the reviewer had closely studied the book, while most have shown but too plainly that its pages had been but skimmed over hurriedly and perfunctorily.

This is no paste-and-scissors compilation, made as a commercial speculation, but a conscientious compilation and analysis of all available material which bears upon the history of Egypt or throws light upon the beginnings of her people. That all this gigantic labour was undertaken by the author to support a theory that human speech, if not the human race itself, has sprung from the Nilotic Delta or primarily from the ancestors of the ancient Egyptians, in no way lessens his claim to our admiration for his learning and industry. If we mistake not, most of the world's knowledge has come from specialists and ideologists, for only such have sufficient impulse to carry them through all obstacles to the discovery of truth. This book is an encyclopædia of Egyptology in itself; and though the reader disagree ever so much with Mr. Massey as to an African rather than an Asiatic or American origin of the race, yet he must all the same value it most highly as the best repository extant of the data that every student of history and ethnology needs for a comprehension of those subjects. One often feels happy to find in the average volume of the day one fact to remember or one good idea to appropriate; but in this *Book of the Beginnings* every page teems with the evidences of painstaking research. Mr. Massey's theory is that man has evolved from the anthropoid apes, and through the Negro races, to the present variety of colour and stage of development. He seeks to fortify his position that Egypt, and not Central Asia, is the cradle-land of languages by comparative vocabularies of Egyptian words and those in British, Maori, Akkadian, Gothic, Burmese, Sanskrit, and other tongues. Were our purpose to do more than to call attention to this encyclopædic work and recommend it to Asiatic and Anglo-Indian buyers, we might challenge the accuracy of the author's philological deductions, as of his ethnic theory. So liberal a thinker as Mr. Gerald Massey will be most unlikely to deny our statement that the last word has not yet been said about the origin and distribution of the races of mankind. Possibly he may even concede to us the reasonableness of our belief that the mist will never be cleared away until the treasures of certain hidden *libraries* in the possession of a group of Asiatic recluses shall be given out to the world. But be that as it may, we feel too thankful to him for the present compendious contribution to Egyptological literature to attempt any criticism upon a single reading of his book in the hurry of editorial and official duties. One thing we may at least say, that he has traced with minute painstaking the Egyptian parentage of the whole array of Bible myths and miracles. The "impotent attempts" of Bibliolaters to convert mythology into history, dignified with the astounding title of the "Book of God," provoke the full scorn of one who, like him, has industriously searched out the origins of Hebraic ideas. These attempts, he says, "have produced the most unmitigated muddle of matter ever presented to the mind of man. There has been no such fruitful source of misconception as this supposed source of all wisdom, designated the Book of God, ignorantly believed to have been communicated to man orally by an objective Deity.

. . . The myths of Egypt are the miracles of the Hebrew writings, and a true explanation of the one must inevitably explode the false pretensions of the other. . . . The key of those (the Biblical) writings was lost, and it is found in Egypt." This is unpalatable truth for our benevolent enemies, the *Padris*, but Mr. Massey makes out his case. They may revile but they cannot answer him.

But we have one valid complaint to make about the book: it has no General Index. The student unaided must pick out the facts he wishes out of this bewildering heap of facts. This involves great labour and loss of time, and largely impairs the value of the work.

* *Book of the Beginnings*. By Gerald Massey. Two vols 4to. (London, Williams and Norgate, 1881.)

SPIRIT TEACHINGS.

SECOND SERIES.

This series of Spirit-Teachings, like the former, is made up of selections from a great mass which have been automatically written during a series of years. They are selected on no other principle than that of printing what has been valuable to the person for whom they were originally given, in so far as this can be done without trenching on what is merely of personal and private application. The latter consideration excludes a great mass of what would otherwise be interesting and valuable matter. The phraseology has been preserved, as far as possible, intact, names only being omitted. The series follows directly on the first, from which, indeed, it is separated only by the accident of its publication in another journal, and after some considerable interval of time. The publication is resumed in deference to many repeated requests.

M. A. (Oxon.)

No. XIX.

I wish for some communications. Is the Chief here?

May the Blessed One bless us and you. We have a message for you. Prepare yourself to receive it with passivity and in peace. It is well that you seclude yourself, and secure yourself from interruption.

No one will come here, and I have an hour free.

You have questioned much of late as to what truth is, and have been disposed to murmur at the slow progress which you make in the search after it. We propose now to open out to you another view of truth, and to shew you that there are secret truths, which the ancients knew, and which are the keys to many mysteries. So you will see that you have progressed further on the road than you imagine. The phase of mind which intervenes between the reign of one set of influences and another is always one of difficulty and doubt. As in the days which preceded the revelation which the Christ was charged with, there had just passed away a period of doubt and disturbance, of gloom and spiritual death, so it is in the human mind which is spirit-taught. In that microcosm you may read, written small, the history of the Divine dealings with man. When the Spirit-ministers who have charge of a special phase of mental education have completed their work, there intervenes a period of disturbance during which their influence is withdrawn and another is substituted for it. The mind questions and wonders, and is not yet quieted and soothed by the new influence. It has been so with your mind. You are conscious now of the introduction of a new element of instruction: and, though you scarcely know how, you see that the change which we told you would succeed the withdrawal of D. has been accomplished. It was his part to give you light on those matters which had been to you a subject of study indeed, but which you had not rightly understood. By slow degrees the dogmatic hedge that fenced you in was broken down, and you learned to grasp truths which before had escaped you. We instructed you in a more enlightened school with more comprehensive knowledge than you had before. You learned to forget much that you had held sacred. You were led to study that which was to you previously a sealed book. We began with you on the material plane. We shewed you the powers of spirit over matter; and enabled you to observe the phenomenal results of unseen agencies at work through you. You saw much that the world now calls strange and mysterious: though its ancient sages knew of it aforesaid. But you knew nothing of the means by which we operated. Many a question we put aside because the time was not come when we might place the key in your hands. You can see, on retrospection, how at first material phenomena sufficed you. You marvelled at the power of spirit over matter, and were content to see the result without fathoming the cause. By degrees we taught you of ourselves, and instilled into your mind new views of revealed truth. We shewed you that the signs which followed our work were but the marks of its Divine origin. We led you to drink in the store of new truth, or truth in a new light, which we held to your lips. Step by step the old was cleared away, and your mind was enabled to see that not to any one race, or person, or place, or age, has the whole of Divine truth been given: and equally that no race or age can boast of any exclusive key to the knowledge of the Infinite. He has revealed glimpses, such as they could bear, to mankind in every age: to the devotee in the temple of Isis and Osiris: to the earnest student of the Koran: in Indian Vedas and Christian Bible: and in countless books which man has not learned to call Divine. The channels by which the Infinite has revealed Himself are as infinite in number as they are individually adapted to the infinitely-varying wants of His children. We told you of this

when we shewed you the germ of truth that underlies every religion that man has framed for himself. You will value hereafter this part of our teaching more highly than you now do. It will be necessary, too, for you to find out for yourself further truths in the direction which we then pointed out to you. These were the two parallel lines of investigation which we guided you to. The first is the material or physical phenomena, which are the outward evidence of a hidden power wielded by us. The second is the doctrine and significance of our message. So long as man is enshrined in a body of flesh his mind will revert to phenomenal evidence, and we have not attempted to withdraw you from such investigation, though we have encouraged you to view it only as subsidiary, and to regard it only as proof of our work. We have not felt that we could point out to you the mode by which we operate. Now, however, you will see by the turn of thought which we have suggested to your mind, that we deem it wise to shew you some of the hidden stores of knowledge which men have garnered in ages past. The sages of the past knew much that is lost to your age. They patiently and laboriously got together observations and deductions which embodied to them substantial truth. Then, as now, man must wrest for himself her secrets from nature. We are not permitted to do more than direct and guide. These sages learned much, and erred in many ways too. But their very errors may teach you: while their knowledge will be most profitable for you. Some of those who know of these things will direct and guide you into these fields of inquiry. When your mind is so directed it will discover for itself what it can assimilate. Do not fancy that a huge store of ready prepared truth stands waiting for you. You can learn only as you become fitted by labour and slow pains. Do not think that we can hand you a key to unlock all mysteries. We have neither the power nor the will to do so. But we can tell you what man has learned and lost of hidden truth. We can teach you how to question nature, and how to learn of her, the great interpreter of Deity. We can put you in gradual possession of this store, and then, should you have progressed enough, we can open out to you higher views of truth unknown as yet to those who now meddle with these matters. It rests with you how far you use this means of knowledge. We do but offer the opportunity, and we foresee that perplexity will arise to you from its use. Before this, it is needful that you gather up the mystic truths of Occult Science. The work is not without risk: for many Spirits who laboured in earth-life in error, deem that they have truth, and will strive to inculcate it. We shall have cause to repel many such, who will eagerly seek to come near. We warn you that it is necessary that you walk in strict obedience to our guidance, lest evil ensue. We shall protect and direct. Without that you would soon make shipwreck. Nor shall we allow this course of instruction, which is necessary for you, to interfere with the more serious work which is the end of our labour. If you will strive as far as may be to keep an even mind, and to work in obedience to our dictates, all will be well. You know that we are of God and teach you the truth. Keep that in mind. Many a bold statement will be made to you. Keep a calm head, and bring each to the test of reason. Refuse to be led away from the steady quest of truth.

+ IMPERATOR.

FORMALISM RECEDING.—At the court of Beauvais a jurymen, having refused, as many in France do now, to swear in the usual form, the president, instead of telling him to stand aside, ruled that the object of an oath was not to enforce conformity with any formality, but to register a solemn promise in the way which the maker of the promise declared to be binding to him. The jurymen was allowed to declare, "On my honour and conscience before men, I will well and truly try, &c."—*Daily News*.

LENGTH OF LIFE ON EARTH.—The eminent French physiologist, Flourens, fixing the complete development of man at twenty years, teaches that he should live five times as long as it takes him to become an adult. According to this author the moment of a complete development may be recognised by the fact of the junction of the bones with their epiphyses. This junction takes place in horses at five years, and the horse does not live beyond twenty-five years; with the ox at four years, and it does not live beyond twenty years; with the cat at eighteen months, and that animal rarely lives over ten years. With man it is effected at twenty years, and he only exceptionally lives beyond 100 years. The same physiologist admits, however, that human life may be exceptionally prolonged under conditions of comfort, sobriety, freedom from care and observance of the rules of hygiene.

A PHILOSOPHY OF IMMORTALITY. *

By the Hon. Roden Noel.

(SECOND NOTICE.)

Mr. Noel argues that all memory supposes the continuous action of the person or thing (that is, conscious agent) remembered. Our mere memory of our friends demonstrates their immortality. The notion that impressions are "stored up" in the brain, or unconsciously in the mind, he rightly dismisses as loose thinking; we should say as not thinking at all, but just the verbal substitute for thinking which with the "common-sense" school—that of Reid—so often does duty for philosophy. Physiological explanations of memory are easily disposed of, nor does the Association of Ideas, important as is the part it undoubtedly performs in psychological processes, at all afford the requisite solution. Rather is itself—that "mystic solidarity of thought," as the author well terms it—in need of one. The idea to be remembered must be somehow within the grasp of our consciousness. Yet in our time, or phenomenal, consciousness it *ex-hypothesi* is not, until the moment of actual recollection. In regard to time it is at once past and future; it must belong, therefore, to a consciousness in which past and future are comprised, or transcendently united. The Ego must have such a consciousness, or the conception of identity is impossible. "We are incompletely ourselves in the present moment, which is indissolubly bound up and one with our own past and future." To that transcendental consciousness, however, the time-form does not belong. The ideas which we must *phenomenally* represent to ourselves as having a past origin, are thus eternally present to it. So then, also, must be the action of another Spirit on the Ego, which, *phenomenally* represented, is the *perception* of the former. Nor would the fact that memory represents changes in the object remembered—as the same friend in bodily vigour and subsequent decline—at all militate against Mr. Noel's theory. For the noumenon determines the whole phenomenal series appearing as temporal changes, though not so represented in itself. Every presentation of one spirit in the consciousness of another would thus contain also the conditions of its total phenomenal representation or changes. The objection, in fact, was long ago answered by Kant as follows: "If I could intuit myself, or be intuited by another being, without this condition of sensibility (time), then those very determinations which we now represent to ourselves as changes, would present to us a knowledge in which the representation of time, and consequently of change, would not appear."

This continuity of personal action is a great point in Mr. Noel's philosophy. "All influence continued in another implies the continuance of the influencer." The truth of the survival of individual action in the race, so much insisted upon by Mr. Frederick Harrison and the Positivists as their conception of immortality, is here shewn as part of the great system of Spiritualistic thought. All action, however diffused and seemingly transmuted, belongs eternally to the agent; it will be claimed by him, and will return to him. The student of Oriental philosophy cannot fail to be struck by the similarity of this conception to the doctrine of Karma. Others, again, will be impressed by this new acknowledgment of the solidarity of the human race, this mesmeric blending of our lives through appropriation of elements which yet belong essentially to their giver. You have given me a thought which working in me and through me, perchance worked up by me, passes on to other intellects, and outflows in diverse forms and manifold activity. Yet all the while you are in it and in its effects, actually, personally. You are therefore one with the world's life. Mr. Noel thinks that our ancestors have their life in us also, in a very real sense.

Holding fast by Personality, Mr. Noel has yet no sympathy with what we have elsewhere ventured to call the *bourgeois* notion of immortality. "I do think," he says, "some wonder-seekers attach too much importance to the mere prolongation of a useless, frivolous, gossipy existence." "I cannot honestly say that I think the soul strictly indivisible phenomenally." It is "the absolute unity and self-identity of the spirit in its innermost self, wherein all its phenomenal lives are known, understood, resumed, felt to be indeed one," that makes his conception of Personality. What may be the noumenal equivalent of a "useless, frivolous, gossipy existence," or what moral claim this possesses to be in any sense imperishable, we are not told. Perhaps we may hope that it is only an essential extract, a nett

result, that is "aufgehoben!" It is to be regretted that the author shews no familiarity with the Mystics who deduce personal existence from distinct Principles or sources. We have, indeed, hints of the *Anima Mundi*, but a very insufficient recognition of our possible relation to it. The application of Mr. Noel's metaphysical faculty to the study of Böhme's "Three Principles," and "Threefold Life," could hardly fail to result in some interesting development of his views. He seems also to have an imperfect comprehension of certain opinions he attributes to leaders of the Theosophical Society, and to Eliphas Levi. Some of these have perhaps been presented to English readers in too crude a form. But the subtle psychological analysis to be found in the Indian philosophies, and described at some length in recent numbers of the *Theosophist*, surely merits study and appreciation by every metaphysician. This is not the place to defend them against Mr. Noel's slight attacks. It is only where he conceives them to conflict with his own principles of Idealism—especially with that of the indissoluble connection between the noumenal Ego and its phenomenal forms, or the essential unity of the person—that he notices them adversely. That he takes strong metaphysical ground against what may be called the *shedding* of our phenomenal personalities—Mr. Noel would not allow us to speak of these in the plural, we imagine—must be admitted. Consciousness, he truly urges, can only exist by reason of the Unity of Apperception (or transcendental unity of self-consciousness). How, then, can consciousness survive in an organism which has become altogether detached from the self-identifying, individualising Ego, or spirit? Even if the organism itself should be conceived as subsisting either in a universal or world-consciousness (*Anima Mundi*, or "Astral Light"), so that its spiritual elements would still be represented phenomenally, the integrating principle, the principle of a common self-consciousness, must be wanting. That, however, is only to say that it would not be noumenal. But if, as Mr. Noel himself conjectures, the organism is actuated by spirit monads, trained (we suppose) to functional habits in subordination to the common purpose, then, though the organism has ceased to be directed by, and adapted to, the ends of the sovereign individual will, the collective action might survive, the habitual impulses and responses might be maintained, and even a common consciousness might be simulated, though all would be automatic, mechanical, and subject, probably, to ultimate disintegration. Were such speculations quite unsupported by evidence which seems to require or confirm them, they might be dismissed as fanciful. But that is not so. The preconceptions of Spiritualists have prevented their much attending or giving due significance to many of the best attested facts in their own records which point to some such conclusion. The question is too large for full discussion here, though we believe it is receiving more attention than formerly, and will shortly be subjected to more particular examination.

Of Mr. Noel's book we would further say that it should be read in connection with his published poems, some of which are very beautiful expositions of philosophical mysticism. Especially is this the case with the one entitled "De Profundis," in "A Little Child's Monument." Those who turn with despair from such hard words as "noumenon," and from all the phraseology of prose transcendentalism, will find the best of the author's thought in his poetry, without these difficult terms of metaphysical science.

We cannot take leave of this book without quoting from it an emphatic warning to Materialists, which we believe to be thoroughly justified by social probabilities. "Let the hierophants of the new culture remember the *Demos*—the swarming human millions below them—the 'common herd' whom they have undertaken to instruct. You instruct them that they, with their loathsome, plague-spotted, bloodstained, grey lives, have no future! that for them there is no compensation either here or hereafter.

"Here they will have it, then, if not hereafter! Why should their children perish of ignorance and vice, of hunger, and disease and despair? You are proclaiming, you have proclaimed by your new gospel, inextinguishable war of classes. The great Revolution and the new Commune prove it. 'Blessed are the poor,' said Christ, 'for their redemption is being wrought out by suffering, and their very discontent is blessed;' and 'they shall be filled' with far better things than the good things of time and sense; their 'sorrow shall be turned into joy.' So they may possess their souls in patience, and trust in the Father of us all. But if you proclaim to them that this is all but a bigot's dream, that we have no Father, and no future, that justice is a name, and that

* W. H. Harrison, 33, Museum-street, 1882.

the weakest must succumb, then the human struggle for existence that you inaugurate will be terrible indeed, because the grey monotony of man's long toil will be unendurable. Be very sure of it before you teach this! But if you are sure of it, then teach it, and God defend the right!"

C. C. M.

RE-INCARNATION.

Signor Rondi, in reply to "A Jersey Christian Spiritualist," says that Re-Incarnation is not a theory that may be set aside with a sneer, but a doctrine which has engaged from the remotest times the deepest attention of the greatest thinkers, and which requires much study and thought. To call it "an unaccountable assumption" proves that our Jersey correspondent must only lately have entered the list of students in the complex philosophy of Spiritualism. His two dear ones recently gone to the spheres, and who are now growing in the Spirit-world, have either already passed through the ordeal of re-embodiment or will soon have to do so, to receive the proper schooling necessary before reaching angeldom.

Mr. Edmond W. Wade thinks the objection of "A Jersey Christian Spiritualist" to the doctrine of Re-Incarnation, on the ground that his Spirit relations and friends have never given any information tending in that direction, is certainly very curious. Is he prepared to assert his belief in the omniscience of his Spiritual relations and friends? After all, it is a question of internal evidence. Spiritualism has a message to every variety of thought. I candidly confess, says Mr. Wade, that outside of this, to me, great doctrine of Re-Incarnation, Spiritualism would have had little or no attraction. Of its demonstration of immortality I personally had no need; that faith had ever been part and parcel of my very existence. I cannot recall the time when even the shadow of a doubt crossed my mind as to the reality of a future life. But amongst the many revelations of Spiritualism there came an answer to a cry which had echoed through my life like a wail of despair. Why should I have been launched into life under conditions the most conducive to develop all that was good and to repress all that was evil in my nature, whilst so many thousands of my brothers and sisters had to start the race handicapped by crime, poverty, misery, and vice? Why, in my case, should the name *Father* be synonymous with that of *God*, when in so many others it was synonymous rather with that of *Devil*? Why should the power have been given me of realising in every blade of grass, in every hedge-row flower, in every tree, in every light and shadow which flecked the summer landscape, not mere sensuous pleasure, but the birth pang of another life? Why, I ask, should these things become for me articulate, and speak to me of God on every hand, when for many of those in whom I had the deepest interest, and who possessed far higher intellectual possibilities than myself, they were mute and gave forth no sound? To these burning thoughts came the teaching of Re-Incarnation as a cooling breeze to a fevered brow. Coming with its gentle reproof of my un wisdom in impeaching the Divine Justice, it gave me that power, so difficult to attain, of calm, patient, trustful waiting, and shewed me that the very condition which had wrecked others, had once had the mastery over myself, but, though for the time defeated, I had eventually conquered and from thenceforth the sting of that particular trial had been destroyed. It widened my sympathies by teaching me that I had struggled to my present spiritual position through those very phases of misery and vice, which so dismayed me, explaining the yearning tenderness ever exhibited by the Master for the sinner even when sternly denouncing the sin. And lastly, it gave additional strength to fight against those numerous forces which are temptations to me at the present time, and which but for this revelation might now be paralysing my spiritual life.

"Mirror" remarks:—"As one who has held Re-Incarnation views for twenty-three years, and who has been an upholder of them in the English Spiritualistic journals for many years, when I remember only my faithful coadjutors, Miss Blackwell and Signor Damiani, as being like-minded with myself, I am positively amazed to see the goodly array of students now on our side. I would ask one simple question. Do we remember anything that occurred during the first months, I may almost say years, of our present life? Is not this because the brain of the very young infant is not fitted to hold things long in memory? It is too elementary, an inefficient tool, and puts a stopper on antecedents. How then if we cannot remember anything that happened at our birth, can we be expected, in our normal state, to remember that which occurred before our birth? It will be probably quite different when we go hence. As the tree falls so it lies. Our memory will go with us, for our brains, matured more or less, will have their counterpart in our souls."

"G. J. G.," referring to a remark made by Dr. Nichols in the course of the recent debate, says:—"I venture, on behalf of the Re-Incarnationists, to claim Dr. Nichols as a sort of 'horrible example.' So superb a contempt for what Mr. Browning has called 'God's Ante-chamber,' would seem to have but one issue, viz., a future recommitment to the same 'beggarly place' for a further and more satisfactory report."

"H. M.," Bath, writes:—"There is one point which it seems to me that both opponents and supporters of the theory most

curiously overlook. It may be that they have not seen, as I have, a nation so to speak, 'grow in a day.' For example, India of forty-five years ago, as I first knew it, is as different from India of to-day as the England of 600 or 700 years back is from the England of to-day. This point, then, is that each planet progresses as its humanity progresses, so that practically there can be no re-incarnation on the same planet. We have arrived at that stage where probably progress will go on in geometrical progression, so to speak, and a Spirit re-incarnated on this earth will find it very different (three hundred years hence, say) from what it is now. This gives us a glimpse of St. Paul's meaning when he speaks of the 'whole creation groaning and waiting for redemption.' As man redeems himself he redeems his surroundings. The lower Spirit-world is certainly paved with good intentions, i.e., resolutions to do better, formed under the light of bitter experience, but as all our temptations (testings) arise from contact with matter, re-incarnations, by bringing us again into contact with matter and material wants, appear necessary to bring those resolutions to the test of practice. I am chiefly acquainted with the Kardec view of the matter, and according to that the Spirit never (as 'Tien-Sien-Tie' would put it, p. 113 of 'LIGHT') loses its Spiritual body (peri-sprit), but this becomes more and more refined through each successive re-incarnation.

It appears to me a striking fact that 'The Perfect Way,' which 'M.A. (Oxon.)' recently noticed in 'LIGHT,' should have been published much at the same time as the translation of the 'Four Gospels' (Roustaing's). With the latter work in the original I am very familiar, and it is to me brimful of suggestions as to the higher practice of mesmerism, that by which, in uplifting silently and unknown, as it were, our surroundings, visible and invisible, we uplift ourselves. . . . The Re-Incarnation theory appears to me to cover more ground and to do so more satisfactorily than any other, and the objections brought against it to be the result of sentimental dislike or incomplete study. But when we come to positive proof, there is the difficulty. I can, no more than Signor Damiani, take in the doctrine of fallen and unfallen Spirits which Roustaing's 'Four Gospels' propounds."

"Trident," in reply to Signor Damiani, says:—"Signor Damiani has challenged me to produce 'facts' to confirm my statement that a child dying prematurely does continue to grow and improve in the Spiritual-world. I present him with one fact—the case of my own sister. She died at the age of nine months. She is now a full-grown woman, and one of my ministering Spirits. She has been often seen and spoken to by a gifted clairvoyant; and her identity has been proved beyond dispute by many circumstances, of which I will narrate only one. I was always under the impression that she was nine months old when she died. I once tested her on this point, and she replied that she was not quite nine months old at the time of her death. I afterwards referred to our family register, and discovered that she was right and that I was wrong; her age wanted about ten days of nine months. I am sorry to see that such an accomplished woman as Mrs. Kingsford has become an advocate of this repulsive doctrine. She tells us that her former incarnations fill her 'with shame and horror.' How does she know that her future re-incarnations may not be calculated to excite feelings of still greater loathing? If this doctrine of Re-Incarnation is a truth, it will give a new pang to death."

We have also received letters from M.A.B.; "A Swedenborgian;" W.N.; "Pastor;" "An Old-fashioned Spiritualist;" Q.E.D.; T.P.; "Once is Enough;" S.S.D.; "A Clairvoyant;" E. L. Garbett; A. D. Bathell; E. Tietkens, and others. But all we can now do is to acknowledge them and express regret that our space does not at present admit of their insertion.

As man is the summary of Creation, the substance of the spiritual world must be included in him.—WHITE.

THE "EVERITT" TESTIMONIAL.—We have the pleasure of acknowledging the receipt of the following contributions:—

	£	s.	d.
F. W. H. Myers	1	1	0
Earl Bird	1	1	0
W. P. Adshad	1	1	0
E. Dawson Rogers	1	1	0
Morell Theobald	1	1	0
John Lamont	1	1	0
Frederick Griffin	1	1	0
G. R. Tapp	1	1	0
S. C. Hall	1	0	0
J. P. Turner	0	10	0
Mrs. A.	0	10	0

MR. HUDSON'S BENEFIT.—Received £1 from Mr. S. C. Hall.

MR. J. J. MORSE'S APPOINTMENTS.—CARDIFF, March 26; BELPER, April 2; FALMOUTH, April 16 and 17; LONDON, APRIL 23 and 30.—For terms and dates, direct Mr. Morse, at 53, Sigdon-road, Dalston, London, E.—[Advt.]

MRS. HARDINGE BRITTEN has promised to lecture as follows:—Sundays of March and April, Manchester.—Apply; The Limes, Humphrey-street, Cheetham Hill, Manchester.—[Advt.]

OFFICE OF "LIGHT,"
4, NEW BRIDGE STREET,
LUDGATE CIRCUS, E.C.

TO CONTRIBUTORS.

Reports of the proceedings of Spiritualist Societies in as succinct a form as possible, and authenticated by the signature of a responsible officer, are solicited for insertion in "LIGHT." Members of private circles will also oblige by contributing brief records of noteworthy occurrences at their sances.

The Editor cannot undertake the return of manuscripts unless the writers expressly request it at the time of forwarding, and enclose stamps for the return postage.

SUBSCRIPTION RATES.

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NOTICE TO THE PUBLIC.

"LIGHT" may be obtained direct from our Office, and also of F. W. ALLEN, 4, Ave Maria-lane, London, and all Bookstellers.

Our Correspondents will greatly oblige us if they will take care, in every case, to write on ONLY ONE SIDE of the paper.

Subscriptions for 1882 are now due, and should be forwarded to our Office without delay.

THE GREY SPIRITS.

The extraordinary scene described below was witnessed by two young ladies, the daughters of a clergyman of some distinction, and by their maid. I have received the account here given directly from the elder of the two ladies, herself now the wife of a clergyman: the younger sister has read through and appended a brief comment to the account. My correspondent, whom I will call A. B., has endeavoured also to obtain for me the address of her maid, but, unfortunately, this third eye-witness cannot now be traced.

Of these two ladies, their uncle, from whom I first heard the rough outline of the story, and who, in his own words, "does not know *what* to think, or what to believe of such a strange tale," writes to me, "They are not in the least romantic, or untruthful, or superstitious; on the contrary, they are two as sensible, religious women as any I know. Both of them remarkably well informed."

With the locality where the incident occurred I am myself well acquainted. It is in the immediate neighbourhood of an old and famous city, whose streets, if the dead walk on earth at all, must surely be thickly peopled. But the actual scene of the story has, so far as my knowledge goes, no special historic interest; it is, at all events, to the outward eye, as commonplace and mundane a piece of road as any in the country. Still it seems to me not improbable that, with more exact knowledge, we might be able to connect this scene with some actual occurrence in the past.

"I daresay it is ten or twelve years since this happened. One night in November my sister C. and myself, with a maid, had been to evening service in our village church. There was a thick fog; the moon was full, but it made a sort of steam in the fog, instead of shining brightly.

"As we walked we met a man: he was whistling, and we heard his whistle and his footsteps long before we saw him: he passed us on C.'s side, whistling still. Shortly after he had gone, I was surprised to see another man at C.'s side, who had come there without making a sound; he was a much shorter man than the first. C. apparently, did not see him; I was walking beside her, and I pulled her sleeve, whispering 'Let that man pass.' C. was walking on the outside of the three, next the carriage road. As I spoke, the man disappeared—it seemed, into C.'s dress; neither C. nor the maid had seen him, and he had made no sound. In another moment we were all bewildered at the sight around us; it was as if we were in a crowded street; innumerable figures were round us; men, women, children, and dogs, all were moving briskly about, some singly, others in groups, all without a sound; they appeared mist-like. There was a broad strip of grass on our right, and a narrow strip on our left; the figures were hidden, directly they got on either of these dark strips, or when they passed *into* ourselves; but as we walked on they came from every quarter. Some seemed to rise out of the grass on either side of us; others seemed to pass through us, and come out on the other side. The figures all seemed short, dwarf-like, except *one*, of whom I

write after. The women were dressed in bygone fashion, high bonnets, big cloaks or shawls, and large flounces on their dresses, such as I remember my mother wearing when I was a child. We three were never mistaken as to the identity of the different shapes; if one saw a man, all saw a man; if one saw a woman, all saw the woman; and so on. Overhead it was perfectly free of them; they were all walking on the ground, as we ourselves were. We saw two men (at different intervals) that had sparks all round their faces; they appeared to grin. As we saw the second of these, looking hideous, close to us, one of my companions said 'I can't pass that,' and I answered, 'Look at the sky, you don't see them then.'

"There was one man taller than all the rest (he looked *very* tall), who took great strides, though perfectly noiseless; he wore a kind of cape; he was the only one who walked beside us, and he was on the carriage road; the rest all went on in an aimless kind of way, losing themselves in the grass, and so on; but this one never changed his step or swerved.

"As we walked on, and he kept near us, we cast frightened glances at him, and kept bidding each other in a whisper to look at him, though he never turned his head to look towards us. We approached our own gate, where we should turn in, and then we had a long drive to walk up before we should reach the house. I think that by the time we reached our gate all the figures had disappeared except this one tall man. He had quite a different look to any of the others, looked more horrible altogether. His way of walking was quite different to the rest, and he was, I should think, twice as tall or more than any of the others. He looked as if he had a purpose; the rest seemed quite different. As we had to cross the road and enter our gate, I thought I could not go if that horrible figure went too, but to our intense relief, he passed our gate, and went on with his measured stride up the middle of the road. As we turned into our gate, he was the only form in sight.

"A. B."

"February 7th, 1882."

"The only thing I do not recollect in this story is where A. says the men had a *grin*. All the rest is true. I cannot say I recollect the faces. The sparks I did see: the faces appeared to me, as did the figures, mist-like.

"C. D."

"February 11th."

In two letters addressed to me, dated respectively the 8th and 15th inst., A. B. supplies some further details in answer to my inquiries. I will quote her own words.

(1) As to the distance actually traversed in company with the "Spirits." "After talking together and recalling the road, we (*i.e.*, A. B. and her sister, C. D.) think we may safely say we were among them for 200 yards or thereabouts." So that the probable duration of the vision would be from two to three minutes.

(2) "As to the sparks round the two faces, I certainly think they were *on* the faces; they were *around* the faces, as it might be, *on the edge* of the faces; they were yellow sparks; the two figures who had the sparks appeared to me thin and cadaverous, for the faces did not look *round*, but seemed to fall in under the cheek bones. I wish I could draw, for I can see the 'things' now just as plainly as I saw them then, and I could point out the exact spot of ground on which they stood. We were close to them. As to the number of sparks I cannot speak definitely; they were placed at regular distances round the face; there might be about ten or twelve round each face, so I think. They appeared yellow and bright, and they made a slight *steam* in the fog. Their light was not nearly so beautiful as a star's light" (this last a suggested simile of mine); "it might be more like a small yellow candle's flame. There was nothing beautiful about them."

(3) "You ask whether I have any theory as to the apparition. I have none whatever, and should be extremely interested if anybody could throw light upon the matter. The style of the women's dress seemed to take me back as far as I could remember (perhaps to 1857), when I seemed to remember my mother wearing the same sort of fashion, but, as you know, fashions come and go, and repeat themselves a hundred times. I think the men chiefly wore capes or long cloaks; but, you must remember, they all looked dark and mist-like. . . . I should be myself about twenty when I saw this appearance, and my sister sixteen." . . . "One might imagine it to be a kind of mirage, only the whole appearance was so unlike what one would have seen in any town at the time we saw it. *No* woman in any English town was dressed in the least as were *all* the women in our vision.

(4) "We were all very much frightened. The maid and my

sister were crying aloud ; I was not, for I felt I must keep my wits about me ; the tears were rolling down my cheeks in a kind of bewilderment, yet I was not crying, and my voice was strong and firm. We kept pulling each other from one and another side of the road, as the Spirits came thicker towards us from different sides, for it was an uncomfortable feeling to see them disappear into ourselves.

"When we burst into the house with the history of our curious apparition, my father and mother came out with us again, to see if anything was to be seen, but the road was quite free of anything, and after walking about for half an hour we went indoors again."

It is quite unnecessary for me to add anything by way of comment or elucidation to the very exact and graphic account that A. B. has furnished in answer to my questions. But can any reader of "LIGHT" suggest any probable explanation of the strange vision? What were the things seen? Were they "things" at all, or only "maggots in the brain"? Were they Spirits of dead men and women? Were they *ruachs*, or "elementals," or "elementaries"? pixies, brownies, kobolds, demons? and who were the two with sparks; and who was the one who "walked with a purpose"?

If anyone can resolve these queries, A. B., in common with all those who have read this curious story, will feel duly grateful to him.

FRANK PODMORE.

London, March 16th.

THE VISION OF CHARLES XI., OF SWEDEN.

Charles XI., father of the celebrated Charles XII. of Sweden, was one of the wisest monarchs that ever reigned over that country. He restrained the monstrous privileges of the nobility, abolished the power of the Senate, and instituted laws of his own; in a word, he changed the constitution of the country, hitherto oligarchic, and forced the States to confer upon him absolute authority. He was, moreover, a brave, enlightened man, much attached to the Lutheran religion, endowed with a character at once inflexible, cold, positive, and entirely devoid of imagination. At the close of an autumn evening, he was sitting in dressing-gown and slippers before a large fire, in a room of the palace at Stockholm. With him were his chamberlain, Count Brahé, whom he regarded with much favour, and the physician Baumgarten, of whom it may be said that he prided himself on being of a sceptical turn of mind, and approved of this attitude in everything, except in medicine. On the evening in question the King had sent for him respecting some trifling ailment. As the evening wore on, the King, contrary to his usual custom, had not, by wishing them good-night, given them to understand that it was time to retire. With drooping head and eyes fixed on the tapestry, he maintained profound silence, annoyed by the presence of his two attendants, and yet fearful, without knowing why, of being left alone. Count Brahé himself clearly saw that his presence was not agreeable to his Majesty, and had several times ventured to hint that repose might be desirable, but a gesture from the King had retained him. In his turn the physician spoke of the injury to the health produced by vigils, but Charles answered between his teeth, "Remain. I have as yet no inclination for sleep."

The King then gazed for some minutes upon the windows, without speaking, and suddenly perceived a bright light in an adjoining saloon. Count Brahé extended his hand to a bell-rope to summon a page, in order to ascertain the cause of this singular light, but the King stopped him, saying, "I will go myself into that room." Saying these words he was seen to turn pale and his countenance seemed to express a feeling of religious terror (*sic*). Nevertheless he left the room with a firm step; the chamberlain and physician following him, each with a lighted taper.

The porter who had charge of the keys had already retired to rest. Baumgarten proceeded to awaken him, and ordered him in the name of the King at once to open the great gallery of State. His surprise on the receipt of this unexpected order was great; he dressed himself in haste, and waited upon the monarch with his bunch of keys. He first opened the door of a gallery which served as an ante-chamber to the great chamber of State. The King entered, but great was his astonishment on perceiving the walls entirely draped in black.

"Who has given orders to drape the room thus?" asked he, in an angry tone.

"No one that I know of, sire," answered the porter,

in alarm, "and the last time this gallery was swept, it was panelled in oak, as it has always been. Assuredly these black draperies have not been brought from your Majesty's repository."

While the porter was still speaking, the King with rapid strides had already approached the end of the gallery. The Count and the door-keeper followed him closely; the physician Baumgarten being somewhat in the rear, hesitating between the dread of being left alone and that of being involved in the results of an adventure which had commenced in so strange a fashion.

"Proceed no further, sire," exclaimed the porter. "On my soul there is sorcery within. At this hour—and since the death of the Queen, your most gracious spouse—it is said that she walks this gallery. May God protect us!"

"Let us enter," replied the monarch, in a firm voice, stopping before the door of the great chamber of State; "and do you, porter, quickly open that door." He struck it with his foot and the sound, echoing through the vaulted ceilings, was as though a cannon had been discharged.

The porter trembled to such an extent that the key rattled in the lock without effecting an entrance. "An old soldier who trembles!" said Charles, shrugging his shoulders. "Come, Count, open that door."

"Sire," replied the Count, stepping back, "let your Majesty order me to face a Danish or German cannon, and I will obey without hesitation, but this is Hell that you wish me to defy."

The King snatched the keys from the hands of the porter. "I see clearly," said he, "that this matter concerns me alone," and before his suite could interfere, he had opened the thick oaken door, and entered the great saloon, pronouncing these words, "By the help of God!"

The three attendants, impelled by curiosity, stronger than fear, and possibly ashamed of abandoning their sovereign, entered with him.

The great chamber of State was illuminated by an infinite number of torches. A black hanging had replaced the ancient portrait tapestry. Along the walls, disposed in regular order, appeared, as usual, the Danish, German, and Muscovite standards, trophies of the victories won by the soldiers of Gustavus Adolphus. Among them were seen Swedish banners, covered with funereal crape.

An immense assembly occupied the benches. The four orders of the State sat, each in its proper place.

Upon the elevated throne from which the King was wont to harangue the assembly, they saw a bloody corpse, clad in all the insignia of royalty. On its right stood a child, a crown on its head and a sceptre in its hand; on its left an aged man, or rather phantom, stood leaning against the throne. He was clad in the ceremonial mantle formerly worn by the ancient administrators of Sweden before Wasa had converted it into a kingdom. Opposite the throne, and sitting at a table on which were seen several large folio volumes and some parchments, were several persons of grave, austere mien, clad in long black robes, and who appeared to be judges. Between the throne and the benches on which the members of the assembly were seated, was a headsman's block covered with black crape, and upon it lay an axe.

No one in this supernatural assemblage appeared conscious of the presence of Charles and his three attendants. On entering the chamber, they had at first heard nothing but a confused murmur, in which no articulate utterance could be distinguished; then the eldest of the judges, he who appeared to fulfill the functions of president, rose, and with his hand struck three times upon the folio lying open in front of him. A profound silence immediately ensued. Several young persons of distinguished aspect, richly dressed, and with arms tied behind them, entered the hall by a door opposite to that which had admitted Charles. They walked with erect heads and confident expression of countenance. Behind them followed a strong, sturdy individual, clad in a brown leather *justaucorps*, and holding the ends of the ropes by which the captives were bound. He who marched at the head of the procession, apparently the most important of the prisoners, halted in the centre of the chamber, and in front of the block, which he regarded with supreme disdain.

At this moment the corpse appeared to tremble as though in convulsions and a fresh crimson stream of blood flowed from its wounds. The young man knelt and stretched out his neck; the axe glistened in the air, and fell with a heavy thud. A stream of blood rushed upon the platform and mingled with that of the corpse, while the head, bounding upon the ensanguined floor, rolled to the feet of Charles, which it stained with blood.

Up to this moment, astonishment had rendered him mute;

but at this horrible spectacle, he stepped up to the platform, and addressing the figure clad in the mantle of an administrator, boldly pronounced the well-known formula: "*If thou art from God, speak; if from the other, leave us in peace.*"

The phantom answered in slow and solemn tones: "King Charles, this blood will not flow during your reign . . ." (here the voice became less distinct) "but five reigns subsequent. Woe, woe, woe, to the blood of the Wasa." Immediately the forms of the numerous members of this wonderful assemblage became less distinct, and appeared as coloured shadows; ere long they disappeared entirely; the torches went out, and those of Charles and his attendants illuminated nothing but the old tapestry, slightly waving in the wind.

For a short time there was heard a somewhat melodious sound, which one of the witnesses compared to the murmur of the wind among trees, and another to the sound produced by the rupture of the strings of a harp when the instrument is being tuned. All agreed as to the length of time during which the apparition lasted, viz., about ten minutes. The black draperies, the severed head, the stream of blood staining the floor, all disappeared with the phantoms. The slipper of the King, however, retained its crimson stain, which alone would suffice to fix in his mind the scenes he had just witnessed, had they not been too firmly grafted in his memory. Returning to his private apartment, the monarch caused an account of what he had seen to be written out, and signed by himself and his attendants. In spite of the precautions taken to conceal the contents of this document from the public, they soon became known, even during the life-time of Charles XI. It is still in existence, and hitherto no one has ventured to question its authenticity.—*Prosper Mérimée.*

TRANSMISSION OF A LETTER FROM LONDON TO CALCUTTA.

From "Psychic Notes" (Calcutta).

We have received from Mr. Marc Meugens the communication which we publish below. Our readers will remember that in our last issue an account was given by one of our contributors of the instantaneous transfer of a letter from London to Calcutta on January 15th. We will again give concisely the particulars. On that day Mr. J. G. Meugens and Mr. Eglinton dined with Colonel and Mrs. Gordon. After the return of these gentlemen to their own residence, and while sitting in the verandah, a message came by raps purporting to be from the Spirit guide of a medium in London well-known to Mr. Meugens, who at once recognised the name of this guide, and required her business here. The answer was "brought a letter," and he was told to go and look on the zither in the drawing-room. This instrument he had placed there on his way through to the verandah, having brought it back from Howrah with him. He went into the room and on the zither found an unfolded and unfinished letter which we again reprint.

London, January 15th.

"MY DEAR FRIEND,—I am wondering how you are getting on with your sittings. I often wish I could be with you; however, I suppose you will soon be leaving for England. It is horribly cold here, and pretty nearly pitch dark; although it is not quite five o'clock; rather different to your side of the world, I expect. Do you know I've been looking into a crystal this afternoon, which belongs to a friend of mine, just for fun, for I don't think they are of much use; however, to my surprise, I saw you and Eglinton sitting under a sort of verandah. Well, then, that faded away, and then I saw the name of 'Gordon.' I put a good deal of this down to imagination, as I've been thinking a good deal of you, though I can't account for the name. I wonder when"—

The letter came in this unfinished state. We will now give our correspondent's letter.

To the Editor of "Psychic Notes."

DEAR SIR,—As I see by your last issue, that Mrs. Gordon has given the facts of an unfinished letter from Arthur C— to my brother, Mr. J. G. Meugens, being delivered here on the same day as it was written in London by apparently super-human agency, the following may be of interest to your numerous readers.

My brother, before leaving Calcutta on the 4th inst., shewed me the above-mentioned letter and authorised me, if any letter came by the mail of that week addressed to him in A. C.'s handwriting, to open it and read the contents. After seeing your issue of Friday last I called at my brother's office yesterday and

found a letter for him from A. C. had arrived last Friday by the mail of the 20th ultimo, and I now give you the following copy:—

London, N.W., January 16th.

MY DEAR FRIEND,—Something rather odd occurred yesterday! I was writing a letter to you when I was called away, and upon my return found it had disappeared from the table. I have hunted everywhere for it but can't find it, so I'm writing this.

I wonder how you are getting on with your sittings; famously I expect, for Eglinton is, I know, something truly wonderful. I often think of you and wish I could be with you. I hope you will tell me in your next when you think of coming to England. I shall hope to see you then. Trusting you are well, and with my kind regards,—Your friend,

ARTHUR.

I have no hesitation in attesting the fact that the handwriting of this letter is the same as the previous one of the 15th January, and in order that anyone interested in it may be satisfied on this point, I have retained the original, sending only a copy of it to my brother in England.—I remain, yours faithfully,

MARC MEUGENS.

5/1, Council House-street,
14th February, 1882.

We fully realise the difficulties of our readers, and we scarcely expect belief from any, but hope that at least they will withhold judgment and inquire into these matters for themselves. It may be within the memory of some that there was a howl of derision when three years ago a glove was said to have been sent by occult means from India to Mr. C. C. Massey in England, by Madame Blavatsky. Mr. Massey himself wrote to the papers, but he acknowledged the evidence could only be satisfactory to himself, and could convince no one whose own experience had not led them to believe in such possibilities. Perhaps something overwhelmingly convincing will one day take place, and then Spiritualists and Occultists will all, may be, feel thankful that the laws for burning witches are not now in force. Those who oppose the truth so bitterly might be tempted to revenge themselves on us for being in the right, by prosecuting us for witchcraft, when their favourite fraud and conjuring theories were disproved!

BOOKS READ DURING SLEEP.

To the Editor of "LIGHT."

SIR,—I think the following may interest some of your readers if you have space for its insertion. On the morning of the 3rd inst., I saw in my sleep two books, one of 250 to 300 pages, another of about 120 pages. I read the books through, and was much struck with their contents, which had relation to Spiritualism. Calling later on in the day at the Hull Psychological Institute and Library, I related the vision of the morning to Mr. J. L. Bland, the secretary, and he asked me to look through the library, and from the description I gave he selected two books out of the case. These I have since read, and they prove to be the same books, and contain the passages to which I particularly referred when relating the vision or dream. Hitherto I have been a Materialist, but I cannot account in any way on materialistic principles for the how and why I could, and did, in my sleep, read two books of whose existence I was not aware. If you, or any of the readers of your paper, to which I have lately become a subscriber, can explain the above, I shall feel much obliged.—Yours truly,

J. W. B. WRIGHT.

18, Florence-avenue, Somerscales-street,
Beverly-road, Hull.

March 15th, 1882.

MR. HAXBY.

To the Editor of "LIGHT."

SIR,—Will you kindly insert the following list of contributions to the fund being raised for Mr. W. G. Haxby, who is still in a very precarious condition and needs help?

	£	s.	d.
Captain James	...	...	...
Signor Damiani	...	...	...
H. G. Hellier	...	...	...
R. Carter	...	...	...
Percy Wyndham	...	...	...
A few Friends previously contributed	...	...	...
	£10	1	6

I shall be glad to have additional assistance for Mr. Haxby.—Yours truly,

74, Acre-lane, Brixton, S.W.
March 22nd, 1882.

JOSEPH FREEMAN.

PREVISION.

It may be as difficult to explain how we foresee as to understand how we see. We know it is by means of the eyes that we see, but how, or why, the eye sees is an unanswered question.

I believe that prevision is made possible by sympathy,—by obedience to the Son of Life, which is love. There are those who stand on an intellectual eminence; they can see afar, and they can let others know what they see. They know from experience that when the seed is sown, barring accidents, or unseen causes of failure, the harvest is sure. Events follow in sequence. But often we are blind to the seed-corn of future events, and of necessity equally blind to the coming harvest.

A child does not know that if he fills a vessel too full of water it will run over. Many facts that are clearly seen and foretold by the wise or experienced, are as dark to us as overflowing water to the child.

Instruction by vision and picture language has often been given to me. I spoke of a vision in my last, in which I saw my course as a public teacher of sanitary science. From my childhood I had been prepared for this work—I was “born bad” and seemingly “had no business here.” It turned out that my bad health made me learn the laws of life.

The everlasting *why?* was in my mind, and after much seeking I found reasons. I had studied medical works from my earliest womanhood, when my eldest brother began medical study. But I did not once think what my study and thought would lead me to. I was twenty-five years old when, after a severe illness, I was lifted from the bed to an easy chair, and for the first time in weeks I was left alone. I saw let down before me a large white sheet on which was pictured in rapid succession the events of the next seven years. The central fact was that I was to become a public lecturer on the Science of Human Life, I, who was one of the shyest of human creatures.

I looked at the pictures as they passed. At first I spoke to ladies only, my audiences varying in numbers. The first class began at forty and ended at 800. Then I saw myself speaking to larger audiences, and then to men and women. It all seemed a strange revelation, especially as I saw myself in Unitarian pulpits, when I was an orthodox Quaker.

After half-an-hour's reading of the pictured prophecy, of which I am sure I never had a thought before, the emblazoned sheet was rolled up out of my sight.

A familiar friend came into the room. I told him simply and naturally what I had seen, and the impression was stronger than words that I should teach the people in this public capacity, and not only women, but men and women. I remember with what angry incredulity my communication was received; and yet all that I had seen came to pass in the seven succeeding years, just as I had seen it portrayed.

At this time, Joseph John Gurney, a minister of the Society of Friends, was travelling in the United States. Friends' ministers, so far as I have known them, are always mediums. They often go to members' houses to have what is called a sitting—what Spiritualists call a séance. Here they sit in a circle about the room and foretell the future, and reveal the past, and give such counsel as they are able. Joseph John Gurney sent word to all that he wished to have a sitting with me. He came with some friends, and after sitting in silence for some time, he spoke to me, substantially reproducing my vision in words, telling me that I had this work to do; that I would do it through great persecution and suffering; that I would travel far in the exercise of my mission; and finally, go to foreign countries. He encouraged me greatly, and certainly events proved that I greatly needed the word of a wise and good man to assure me that I was called to my work.

I very soon entered upon my public mission and so great were the trials that I found in my way, from the persecution of friends and others, and so sharp and earnest was the work, that I forgot all about my mission vision, and only remembered it at the end of the seven years' labour and struggle, having passed through perils many, the worst of them from blindly ignorant and sometimes maliciously false brethren. The Society of Friends was so divided about my case that they could not disown me. They entered a complaint, as it is termed, against me in these words, that I had “lectured to the dissatisfaction of Friends and others, and to the reproach of our Society.” To many “Friends and others” science was gratuitous obscenity.

I have never known why I saw this vision. It was a great satisfaction that the Quaker minister confirmed it. It was a test

to me that he was a true clairvoyant, but there was no abiding comfort, or sustentation in it, for I forgot my vision and his confirmation of it.

We cannot always find the reason of visions, or previsions. I have been years finding out what some of my visions meant, and some are yet unexplained. Of the previsions I have more readily seen the use, especially when they have saved my own life, or the lives of friends.

It is a moot question what is the use of Spiritualism. The definition of use is as varied as the definition of conscience. In England bacon is much more broadly useful than grapes or peaches.

Preserving human life, however worthless, is considered very meritorious on the part of Providence, and thanksgiving is made for it, as a duty and a pleasure.

M. S. G. NICHOLS.

REVIEW.

“EVENINGS AT HOME IN SPIRITUAL SEANCE.” By Miss Houghton. Second Series. London: E. W. Allen, Ave Maria-lane. 1882.

Following, in quick succession, her two previous volumes, Miss Houghton presents us with a “Second Series” of “Evenings at Home in Spiritual Séance.” The first volume, as our readers may remember, brought down the history of her Spiritualistic career to the year 1870. The second volume was devoted entirely to “Spirit Photography.” The present one takes up the thread of her history, and continues it to the autumn of last year.

It would be of no use for an inquirer, or a sceptic, to read this last volume only. Should it fall into the hands of such, they must revert to the previous ones to find the logical base on which the superstructure is raised. No attempt is here made to convince the unbeliever. Accounts are given of a number of extraordinary séances in which both physical and psychical manifestations abound; but they are treated with unquestioning faith in their reality.

The volume appears to us to be of great value in furnishing as it does a history, nowhere else to be met with, of the Spiritualistic movement in London during the last ten years. Among the principal events narrated, more or less connected with the private life of the writer, are the marvellous “transit” of Mrs. Guppy; the whole story (which is very interesting) of Miss Houghton's public exhibition of drawings in 1871; the history of the B.N.A.S.; some interesting references to the Slade trial, and an account of many minor matters.

Apropos of the trial of Dr. Slade, Miss Houghton tells how she happened to be in the shop of a stationer named Lake, in Great Russell-street, when it transpired in conversation that it was of him that Dr. Slade was in the habit of buying his slates. Miss Houghton says: “When the trial came on, the prosecutors having heard that he had supplied the slates, came to subpoena him to give evidence in the case, but when they found that the slates were just common ones with no contrivances of any kind, they *did not* summon him to shew up innocence!”

There are some beautiful “messages” scattered through the volume. We select one. Miss Houghton at a private family circle repeated some lines, many years old, commencing—

“Oh! there is a dream of early youth,”

and finishing—after several stanzas—

“And the theme of *that* dream is Heaven.”

While she was speaking, one of the party “passed under influence,” and what followed was taken down in shorthand.

“I want to say that I heard you repeat ‘the theme of that dream is Heaven,’ and yet you do not say it quite as it is. The dream of youth is a promise of what the dream of life, completed, shall be. That is, the dream of youth is the dream of inexperience. The vision is clear, but the battle of life has not been fought. The dream of youth is a selfish dream. It is love for oneself, mostly for oneself alone. And the battle of life teaches you that the selfish love will not stand the fire,—that all which is selfish must be burned up. If life is lived rightly and beautifully, the vision of the youthful soul is all fulfilled:—the discipline has crucified the self-love, and the true eternal love begins; the love which has no dross in it. Then it is no longer a dream, it is a fact, which makes the soul full of melody for ever. . . . I want that the young should never think that they leave anything behind them that is worth carrying forward. The end of life is better than the beginning, if the life is lived rightly. It is sad for the young to feel that the flower-time of life, the love-time of life, the poetry-time of life, the music-time of life,

is left behind when youth is gone! *Is it not so.*—There are always to be found better things before. There is better music, better poetry; there are brighter visions, there is truer hope, there is infinitely more perfect love to be found than before. For the soul that walks upward, looks upward, lives upward, finds that to-morrow is more beautiful than to-day; that the end of life—the grey hairs, the withered, wrinkled form, which to selfish youth seem sad—that even in this state of decay of the body, the soul is brighter, has more abundant hope, is living really in eternal youth. . . . Decay holds dominion only over that which was born to fade away, which is just the outward. I want the young to see this. The old are younger than they are, in all things which make young life beautiful. Nothing that is really of value is left behind. All things grow brighter and purer unto the perfect day. The only youth which is worth having is eternal. The pleasures are pleasures for evermore."

Miss Houghton's three volumes form a unique series, and should hold a place on the shelves of all who desire to have a representative collection of Spiritualistic literature.

SPIRITUALISM AND SWEDENBORG.

To the Editor of "LIGHT."

SIR,—If you will allow me space I should like to ask the following questions in your valuable journal and shall feel glad to have them answered by some friend who is both a Spiritualist and a Swedenborgian.

I. Materialisation seems to be an established fact. Swedenborg constantly speaks of the inner sight being opened: was he ignorant of this phenomenon? (Materialisation.)

II. "To speak with Spirits at this day is rarely granted, because it is dangerous; for then they know that they are with man, which otherwise they do not know."—(253, "Heaven and Hell.") How is this reconcilable with the fact (if the Spiritualist theory is true) that it is possible for all to converse with Spirits?

III. In Section 255, 256, "Heaven and Hell," the author proceeds to explain how Angels and Spirits speak with men. Is his statement in harmony with present experience?

IV. In 257, "Heaven and Hell," the author says that there are no "possessions" in these days, because the Spirits who formerly possessed men were cast into hell by the Lord. *Is there such a phenomenon as possession in these days?*

V. 427, "Heaven and Hell," "They who pass from the world of Spirits into Heaven or hell, know each other no more and see each other no more, unless they are of similar disposition." Do parents, then, forget their children and a husband his wife, because their dispositions are not similar? This seems to remove some of the horrors of the Swedenborgian hells, but do Spiritualists find this statement true?

VI. Swedenborg insists upon the eternity of the hells. The invariable teaching of Spiritualism seems to be just the opposite. Where did Swedenborg get the idea from, when his intercourse with the other world was so constant and varied?

What is the value of Swedenborg's revelations from a Spiritualist point of view?—Yours obediently,

"NORVICENSIS."

OUR CONTEMPORARIES.

"The Medium and Daybreak."

Under the heading of "An Hour with Byron," a Spirit communication through Mr. J. C. Wright is given, concerning which the editor remarks "that Mr. Wright gave it off-hand, as soon as the topic was suggested by Mr. Adshhead. Some will question the Byronic style of the verse. The prose portion is much more like what would be expected of that poet; especially the answers to questions. In regard to the verses, the mental conditions of the medium must be born in mind as a factor therein."

"Omega," in the course of an interesting letter relates the following incident, which was recently communicated to him by a lady correspondent residing in Sussex:—

"Mr. Ching said he was attending a District Meeting at Shebbear, (Devon) of course many years ago now; and one evening the conversation led to 'table-turning.' The other ministers and himself, wished to test it as produced by animal magnetism or electricity. They sat down, and in a short space the table began to move, 'so rapidly,' said he, 'that I got into a corner afraid of my legs.' Then it occurred to some of them to question it. The questions and replies were I think as follow:—Are you moved by natural or supernatural agency? Supernatural. Did you ever live in this village or place? Yes. Did you ever live in this house? Yes. Are you happy or unhappy? Unhappy. We should like to know your name? The table rapped out, John Thorne. Mr. James Thorne was present and here ejaculated: 'For God's sake stop! that is my father!' and sat down weeping bitterly."

"The Herald of Progress."

The character of our northern contemporary is undergoing a change which evidences a determination to make its existence subservient to the purpose of attaching current ideas upon the liberal sentiments pertaining to Spiritualism. There seems to be a disposition to decry all present spiritual intercourse as being

far inferior to the records of past times. No doubt its present directors are doing what they consider to be right, but their wisdom will doubtless be questioned in some quarters.

The editor gives a letter with the heading "Slate Writing Séance," signed A. Gordon. It is taken bodily from *Psychic Notes* without acknowledgment.

"The Banner of Light."

A very interesting narrative is given concerning the rise and progress of Spiritualism in the town of Alliance, Ohio, from the pen of "Cephas," the *Banner's* special correspondent. It is worth attention, marking, as it does, the vigour and rapidity of American movements in matters of opinion.

The paper upon "Health in Relation to Mediumship," read by Mr. Morse at the B.N.A.S. last year, is reprinted in full in our contemporary.

"The Religio-Philosophical Journal."

Our American contemporary reaches us in an altered and much improved form. The publishers have abandoned the heavy black borders which previously surrounded the pages, thus giving the paper a more light and agreeable appearance. New type has also been used and a better quality of paper. The contents of the number before us, which commences the new volume, are as varied and interesting as the most omnivorous reader can desire. Among the matters presented are a trance lecture by Mr. E. W. Wallis, items of general news, a thoughtful leading article, and many little crisp items of current interest to American readers.

Concerning Mr. Wallis, the English medium now in America, Mr. Bundy, the Editor of the *Journal*, prints the following item:—

"Last week Mr. and Mrs. Bundy gave an informal reception to Mr. E. W. Wallis, of London, who has been filling a two week's engagement with the First Spiritualist Society of this city. The evening seemed to be greatly enjoyed by the numerous company present. All were delighted with Mr. Wallis as a man, and when he, under control, answered such questions as the friends propounded, his answers were so perspicuous and so clearly in accord with the latest scientific research and high reason and sound judgment, that the admiration of his listeners became enthusiastic. A leading member of the Chicago Bar said that in the seven years he had been interested in Spiritualism he had never spent so pleasant and profitable an hour as that just passed in listening to Mr. Wallis. It is to be hoped that sufficient inducements will be offered Mr. Wallis to warrant his bringing his family over and making this country his home. Spiritualism needs just such speakers."

SPIRITUALISM IN LONDON & THE PROVINCES.

GOSWELL HALL.

In the absence of Mr. Howard, on Sunday last, Mr. Greenwell opened the debate on "Are we Creatures of Circumstances?" in the affirmative. He read selections from Hudson Tuttle, which he supported with his own views on the question, after which a general discussion ensued, in which great interest was manifested. In the evening Mr. S. Goss, after a long absence, once again occupied the platform, and delivered an interesting and practical address on "Words and Warnings of our Spiritual Pioneers." A brief glance was taken at Bible Spiritualism and the striking analogy between the present phenomena and those which occurred in ancient times. The lecturer then proceeded to enumerate the warnings which from time to time have been given, theoretically and practically, by those who have occupied prominent positions in the movement, dealing with one more especially, as follows: Spiritualism proper is devoid of creeds, dogmas, and speculative theories. Consequently it recognises no leader, or great authority, among its advocates, but rather inculcates the necessity of each one working for the others' good. So sure as any individual attempts to arrogate to him or herself the position of Pope, or Dictator, his downfall is imminent, and as certain as night follows day. The speaker closed with an earnest appeal to Spiritualists to be guided by the experience of the past, and thus avoid committing the same error in the future.—The friends are requested to bear in mind the concert and ball on the 30th inst., the proceeds to go in aid of the Society's funds. Our esteemed friend Mr. J. J. Morse will occupy the chair.—RES-FACTA.

CARDIFF.

A SPIRITUALIST FUNERAL.—During the past week the Cardiff Society has suffered the loss of one of the most earnest Spiritualists in this neighbourhood, through the passing to her Spirit home of Mrs. Sadler, wife of Mr. George Sadler, initiator and proprietor of the Cardiff Free Progressive Library, from which centre many standard works have been lent both to Spiritualists and outsiders, confirming the former in their previously formed opinions, and opening the eyes of the latter class to what were, to them, new and astounding truths. The funeral service was held on Saturday last, and was entirely in accord with Spiritualist sentiments, and the concourse of people who witnessed the proceedings was very large. The ceremony was commenced in the Nonconformist chapel attached to the cemetery, where were gathered, besides the friends, quite a number of all denominations. The scene was a strikingly

impressive one. The light of a brilliant spring afternoon shone through the diamond-shaped panes on the earnest faces of relatives, friends, and strangers, some shaded with the sorrow that physical separation ever causes to the human heart, others lit up with the knowledge of eternal life, while on others again was pictured every emotion of curiosity and wonder. As the service proceeded a deep hallowed feeling seemed to prevail as the words fell from the lips of the conductor depicting the future reserved for pure Spirits, and the contrast between this storm-swept existence and the glorious life of the summer land. The colours in the dresses of the numerous visitors, in the bouquets of flowers held by the mourners and placed on the pulpit, and in wreaths on the violet pall trimmed with white lace, covering the casket, lent a novel charm to the ceremony. After the words of a final invocation, the procession formed and proceeded to the grave, where the last sentences of the ritual were pronounced, and the casket was lowered to its resting place. This is the first Spiritualist funeral in this town. An account of the funeral appeared in the *Western Mail*, a local daily paper.

MANCHESTER.

ANNIVERSARY SERVICES.—The Spiritualists of Manchester and the surrounding districts purpose celebrating the glorious advent of "Modern Spiritualism," on its thirty-fourth birthday, with all the honour and reverence due to such a memorable occasion, on Sunday, March 26th, at the Mechanics' Institute, Princess-street, entrance Major-street; on which occasion three services will be held, namely: a conference and experience meeting, at 10.30 a.m.; an anniversary address at 2.30; and an oration on "The Church of the Future," at 6.30. The speaker of the day will be Mrs. Emma Hardinge Britten; president of the day, John Lamont, Esq., of Liverpool. Refreshments can be procured by strangers from a distance at the hall. Seats free. All are cordially invited.

NEWCASTLE-ON-TYNE.

NEWCASTLE.—The usual morning talent entertained the friends of the N.S.E.S. last Sunday, and in the evening Mr. T. P. Barkas, F.G.S., delivered an admirable lecture upon "Testimony." This old and able supporter of Spiritualism, in his usual clear and forcible style, enforced his ideas upon his audience in a fashion so convincing that it was next to impossible to avoid the conviction he desired to produce. Mr. Barkas needs no commendation, as his admirable lectures, many hundreds of which he has delivered throughout the country, and in the North especially, are a sufficient guarantee of his worth. On Monday evening, at 8 p.m., Mr. Ewing, a gentleman who has of late given some attention to Spiritualism, gave a conjuring entertainment for the benefit of the N.S.E.S. funds. His tricks of legerdemain were remarkably good, and produced a great deal of amusement. It is a pity the audience was so small. Owing to this he promised, on some early occasion, to repeat his entertainment for the benefit of the funds.

GATESHEAD.—The friends here continue to labour with wonderful unanimity and commendable industry, which is gradually but surely bringing them merited success. On Sunday evening last a goodly company of members and friends assembled to hear a discourse from Mr. W. H. Robinson, entitled, "Workers in the World's Vineyard, and what they have done for Humanity." The lecture was admirably arranged and intelligently delivered, eliciting from time to time the marked appreciation of the audience. Mr. Robinson is an old and earnest worker in the cause who has suffered much at the hands of its opponents, notwithstanding which he is ever ready to do his utmost towards its success. We regret to state that the secretary of the G.S.I.S., Mr. J. M. Routledge, has been compelled to retire from his office through a mass of petty persecutions which he has been subjected to for some time from covert sources, which have made his Spiritualism anything but a pleasant possession in connection with his social relationship; and at the same time it has gone a long way towards endangering his occupation, to retain which he is compelled to sacrifice official prominence. A hearty vote of thanks was tendered to him by the committee for his past services and expressing their regret at the untoward circumstances necessitating his resignation. We are requested to state that Mr. T. Dawson, 2, Hutt-street, Gateshead, has been elected secretary, *pro tem*.

THE DISTRICT.—On Sunday last, Mr. J. G. Grey, of the Gateshead Society, visited the friends at Wreckenton, and delivered two inspirational addresses, afternoon and evening, upon the theme of Spiritualism. This gentleman, we believe, if he could for a time sit under genial conditions for further development, would, from various evidences in his mediumship, become a most effective platform speaker. At Ashington we notice Spiritualism is still holding its ground. Last Sunday afternoon and evening, Mr. Barker, a test medium, occupied their platform, and after making a few short remarks interested his audiences with his clairvoyant powers.—NORTHUMBRIA.

NOTTINGHAM.

SHAKESPEARE STREET LECTURE ROOM.—On Sunday last Mr. J. J. Morse, the trance lecturer, of London, delivered two addresses in the above lecture-room for the Nottingham Association of Spiritualists. The morning subject was "Is Spiritualism

a Delusion?" and the evening subject was "Heaven and Hell in the Light of Spiritualism." The lectures were delivered in Mr. Morse's usually masterly manner, to large and very appreciative audiences. The lecturer in very pointed language described the various orthodox opinions as believed in to-day, showed their weaknesses and fallacies, and then described the higher ground of Spiritual truths, showing how they appealed to man's reason, their object being to make men live better lives here to prepare themselves for a better life hereafter.—*Nottingham Daily Express*.

PLYMOUTH.

THE FREE SPIRITUAL SOCIETY.

The Free Spiritual Society of Plymouth last evening celebrated its anniversary at Richmond Hall, Richmond-street, it being exactly twelve months since its origin. The Rev. C. Ware, having laboured for two years in these towns as a minister of one of the Methodist bodies, was suspended in January of last year on account of his belief in Spiritualism; but a number of persons holding similar views having formed themselves into a Society, invited him to become their minister, in which capacity he has since acted. The Society during the year has considerably increased its membership and extended its operations, and now claims to enjoy the patronage, sympathy, and support of many influential friends beyond its formal membership. The proceedings last evening afforded a fair indication that the community is in a flourishing condition; about eighty sat down to tea, and at the public meeting that followed, presided over by Mr. W. T. Rossiter, of Torquay, addresses were delivered by several gentlemen from the town and neighbourhood. Several mediums also took part in the meeting.

The Rev. C. Ware then delivered an address. After making reference to the general aspects of Spiritualism, the rev. gentleman said the history of this local movement was wonderful to him, and so crowded with incidents that he found it difficult to make a selection. It was pretty well known that he had laboured in these towns for two years as a minister of one of the Methodist bodies. During that time he became acquainted with Spiritualism, and at the outset it presented itself to him as an astounding and, at the same time, a glorious reality. Because he would not deny what he knew to be the truth, and forgo the study of the profoundest subject that could occupy the mind of man, he was suspended from the denominational pulpit. There were those, however, who refused to submit to ecclesiastical tyranny, which would keep them in mental slavery, and these formed themselves into a Free Spiritual Society, and invited him to become their minister. The Society was formed exactly twelve months ago that day in the house of one of their friends; a few days afterwards they secured a room at the Octagon, and took their public stand as a religious body in the town. Soon after this they removed to their present hall. They had had to encounter great difficulties and various forms of opposition. In June last they held a social tea and meeting, and a report appearing in the *Western Daily Mercury*, a person signing himself "Isipingo" furiously attacked their cause. But that scribe betrayed such utter ignorance respecting their work that he was only worthy of their pity. They levelled one broadside at him, and he had not since crossed their path. In September, a conjurer, called Mr. Irving Bishop, came to Plymouth to give the "death blow to Spiritualism." For a time the subject was in everybody's mouth, and of course "everybody" went to hear him; for a time Spiritualists seemed to be the objects of much commiseration; but, lo and behold! Irving Bishop proved himself a cheat, by failing to exhibit a single phase of Spiritualism. A correspondence thereupon commenced in the *Western Daily Mercury*, in which a whole galaxy of writers took part; for a time the battle was tremendous, but he thought they could say without boasting that they poured into the enemy's ranks such a fire of stubborn facts as to leave their opponents "without a leg to stand upon." It was impossible for him to give them an idea of the advantage their cause derived from this controversy; it was certainly the best thing ever done for it. He did most heartily congratulate them on their present status and prosperity. Since the year commenced they had placed a splendid harmonium in the hall, and he was pleased to tell them that the past week was a worthy climax to the year's work, for he had not seen such vitality manifested at any time during the year; whether they regarded the number of circles held, or persons attending them; the number of mediums of various kinds; the number of strangers and new inquirers introduced; or the interest generally displayed. They had never had a better Sunday evening service than the last, and he would like to tell them that he had attended a circle on Monday at which were represented nine families of the highest respectability, and communications were received in that circle through three trance and two writing mediums, and there were other striking manifestations of Spirit power. The fact was, that no cause ever had a brighter outlook than theirs. They had no creed, except the Fatherhood of God and the brotherhood of humanity; and they enjoyed perfect liberty, their motto being to think and allow others to think; their aim being simply the natural development of each individual human soul. They could reckon amongst their company that evening some ten mediums, and ere the meeting closed they would, no doubt, hear some of them speak in the trance state, expressing the thoughts of their invisible friends.—*Western Daily Mercury*, March 17th.

TESTIMONY TO PSYCHICAL PHENOMENA.

The following is a list of eminent persons who, after personal investigation, have satisfied themselves of the reality of some of the phenomena generally known as Psychical or Spiritualistic.

N.B.—An asterisk is prefixed to those who have exchanged belief for knowledge.

SCIENCE.—The Earl of Crawford and Balcarres, F.R.S., President R.A.S.; W. Crookes, Fellow and Gold Medallist of the Royal Society; C. Varley, F.R.S., C.E.; A. R. Wallace, the eminent Naturalist; W. F. Barrett, F.R.S.E., Professor of Physics in the Royal College of Science, Dublin; Dr. Lockhart Robertson, F.R.S.; *Dr. J. Elliottson, F.R.S., sometime President of the Royal Medical and Chirurgical Society of London; *Professor de Morgan, sometime President of the Mathematical Society of London; *Dr. Wm. Gregory, F.R.S.E., sometime Professor of Chemistry in the University of Edinburgh; *Dr. Ashburner, *Mr. Rutter, *Dr. Herbert Mayo, F.R.S., &c., &c.

Professor F. Zöllner, of Leipzig, author of "Transcendental Physics," &c.; Professors G. T. Fechner, Scheibner, and J. H. Fichte, of Leipzig; Professor W. E. Weber, of Göttingen; Professor Hoffman, of Würzburg; Professor Perty, of Berne; Professors Wagner and Butleroff, of Petersburg; Professors Hare and Mapes, of U.S.A.; Dr. Robert Friese, of Breslau; Mons. Camille Flammarion, Astronomer, &c., &c.

LITERATURE.—The Earl of Dunraven; T. A. Trollope; S. C. Hall; Gerald Massey; Captain R. Burton; Professor Cassal, LL.D.; *Lord Brougham; *Lord Lytton; *Lord Lyndhurst; *Archbishop Whately; *Dr. Robert Chambers, F.R.S.E.; *W. M. Thackeray; *Nassau Senior; *George Thompson; *W. Howitt; *Serjeant Cox; *Mrs. Browning, &c., &c.

Bishop Clarke, Rhode Island, U.S.A.; Darius Lyman, U.S.A.; Professor W. Denton; Professor Alex. Wilder; Professor Hiram Corson; Professor George Bush; and twenty-four Judges and ex-Judges of the U.S. Courts; Victor Hugo; Baron and Baroness von Vay; *W. Lloyd Garrison, U.S.A.; *Hon. R. Dale Owen, U.S.A.; *Hon. J. W. Edmonds, U.S.A.; *Epes Sargent; *Baron du Potet; *Count A. de Gasparin; *Baron L. de Guldenstübbe, &c., &c.

SOCIAL POSITION.—H. I. H. Nicholas, Duke of Leuchtenberg; H. S. H. the Prince of Solms; H. S. H. Prince Albrecht of Solms; *H. S. H. Prince Emile of Sayn Wittgenstein; Hon. Alexander Aksakof, Imperial Councillor of Russia; the Hon. J. L. O'Sullivan, sometime Minister of U.S.A. at the Court of Lisbon; M. Favre-Clavauroz, late Consul-General of France at Trieste; the late Emperors of *Russia and *France; Presidents *Thiers and *Lincoln, &c., &c.

Is it Conjuring?

It is sometimes confidently alleged that mediums are only clever conjurers, who easily deceive the simple-minded and unwary. But how, then, about the conjurers themselves, some of the most accomplished of whom have declared that the "manifestations" are utterly beyond the resources of their art?

ROBERT HOUDIN, the great French conjurer, investigated the subject of clairvoyance with the sensitive, Alexis Didier. In the result he unreservedly admitted that what he had observed was wholly beyond the resources of his art to explain. See "Psychische Studien" for January, 1878, p. 43.

PROFESSOR JACOBS, writing to the editor of *Licht, Mehr Licht*, April 10th, 1881, in reference to phenomena which occurred in Paris through the Brothers Davenport, said:—"As a Prestidigitator of repute, and a sincere Spiritualist, I affirm that the *medianimic facts demonstrated by the two brothers were absolutely true*, and belonged to the *Spiritualistic* order of things in every respect. Messrs. Robin and Robert Houdin, when attempting to imitate these said facts, never presented to the public anything beyond an infantine and almost grotesque parody of the said phenomena, and it would be only ignorant and obstinate persons who could regard the questions seriously as set forth by these gentlemen. . . . Following the data of the learned chemist and natural philosopher, Mr. W. Crookes, of London, I am now in a position to prove plainly, and by purely scientific methods, the existence of a 'psychic force' in mesmerism and also 'the individuality of the spirit' in Spiritual manifestation."

SAMUEL BELLACHINI, COURT CONJURER, AT BERLIN.—I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting and the observations so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have *not in the smallest degree* found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place *under the circumstances and conditions then obtaining* by any reference to prestidigitation is *absolutely* impossible. It must rest with such men of science as Crookes and Wallace, in London; Perty, in Berne; Butleroff, in St. Petersburg; to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the "How" of this subject to be premature, and, according to *my* view and experience, false and one-sided. This, my declaration, is signed and executed before a Notary and witnesses.—(Signed) SAMUEL BELLACHINI, Berlin, December 6th, 1877.

ADVICE TO INQUIRERS.

The Conduct of Circles.—By M.A. (Oxon.)

If you wish to see whether Spiritualism is really only jugglery and imposture, try it by personal experiment.

If you can get an introduction to some experienced Spiritualist, on whose good faith you can rely, ask him for advice; and, if he is holding private circles, seek permission to attend one, to see how to conduct séances, and what to expect.

There is, however, difficulty in obtaining access to private circles, and, in any case, you must rely chiefly on experiences in your own family circle, or amongst your own friends, all strangers being excluded. The bulk of Spiritualists have gained conviction thus.

Form a circle of from four to eight persons, half, or at least two, of negative, passive temperament, and preferably of the female sex; the rest of a more positive type.

Sit, positive and negative alternately, secure against disturbance, in subdued light, and in comfortable and unconstrained positions, round an uncovered table of convenient size. Place the palms of the hands flat upon its upper surface. The hands of each sitter need not touch those of his neighbour, though the practice is frequently adopted.

Do not concentrate attention too fixedly on the expected manifestations. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Scepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation flags, music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential; and it may be necessary to meet ten or twelve times, at short intervals, before anything occurs. If after such trial you still fail, form a fresh circle. Guess at the reason of your failure, eliminate the inharmonious elements, and introduce others. An hour should be the limit of an unsuccessful séance.

The first indications of success usually are a cool breeze passing over the hands, with involuntary twitching of the hands and arms of some of the sitters, and a sensation of throbbing in the table. These indications, at first so slight as to cause doubt as to their reality, will usually develop with more or less rapidity.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions. After some time you will probably find that the movement will continue if your hands are held *over* but not in contact with it. Do not, however, try this until the movement is assured, and be in no hurry to get messages.

When you think that the time has come, let some one take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this, ask who the Intelligence purports to be, which of the company is the medium, and such relevant questions. If confusion occurs, ascribe it to the difficulty that exists in directing the movements at first with exactitude. Patience will remedy this, if there be a real desire on the part of the Intelligence to speak with you. If you only satisfy yourself at first that it is possible to speak with an Intelligence separate from that of any person present, you will have gained much.

The signals may take the form of raps. If so, use the same code of signals, and ask as the raps become clear that they may be made on the table, or in a part of the room where they are demonstrably not produced by any natural means, but avoid any vexatious imposition of restrictions on free communication. Let the Intelligence use its own means: if the attempt to communicate deserves your attention, it probably has something to say to you, and will resent being hampered by useless interference. It rests greatly with the sitters to make the manifestations elevating or frivolous, and even tricky.

Should an attempt be made to entrance the medium, or to manifest by any violent methods, or by means of form-manifestations, ask that the attempt may be deferred till you can secure the presence of some experienced Spiritualist. If this request is not heeded, discontinue the sitting. The process of developing a trance-medium is one that might disconcert an inexperienced inquirer. Increased light will check noisy manifestations.

Lastly—Try the results you get by the light of Reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning Spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your Reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good, and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation.